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LUMINARY & ADVOCATE.

WEDNESDAY, JANUARY 5, 1831.

PRELACY VS. PRESBYTERIANISM;

Or an extract from Dr. Miller's Letters on the Christian Ministry.

Nothing, my Christian friends, is further from my intention in any thing which you will find in the following pages than to attack the Episcopal Church. I have no hostility to that denomination of Christians. Those who prefer Prelacy to Presbyterianism, are cordially welcome, for me, and, I am perfectly confident, for the whole Presbyterian church, to the enjoyment of all the advantages which they see or imagine in that form of ecclesiastical government. I have not the least doubt, indeed, that prelacy is an unscriptural error; an unwarranted innovation on apostolical simplicity: but such an innovation as a man may adopt with zeal, and yet be an excellent Christian and an heir of eternal blessedness. To all such Episcopalians as *Whitefield* and *Hervey* in former times, as and as *Newton, Scott*, and others of similar stamp in later periods, I can cordially "bid God speed," and sincerely rejoice in their success. Were the world filled with such men, I, for one, would be ready to say: Let their spirit reign from the rising to the setting sun! With the utmost sincerity, then, can I declare, that no feeling of animosity toward Episcopalians, as such, has prompted me to speak in the language of the following pages. It is my unfeigned desire, and a desire which becomes stronger as I advance in life, that all who have "received like precious faith through the righteousness of God and our Saviour Jesus Christ," may live together "as one body in Christ, and every one members one of another." And I can further declare that it always gives me sensible pain to engage in any controversy, even in self-defence, which tends to produce even temperary alienation among those who ought to be united by the bonds of our common hope.

But when Episcopalians belong to that part of their denomination—a very small part as I hope and trust—who not only believe that prelacy is a divine institution, but that every other form of ecclesiastical government must be rejected as rebellion against God: when they persuade themselves, not only that the human invention which they embrace, is truth; but nothing else can be truth; that where there is no ministry episcopally ordained, there is no church at all, no ministry, no valid ordinances, no people in covenant with God, and of course, no warranted hope of divine mercy through our Lord Jesus Christ; when as a native and necessary consequence of these opinions, they consider it as unlawful to indulge in any religious intercourse with non-episcopalians, and regard it as an act of fidelity to Christ to stand aloof from all who do not belong to their own body, however pious their spirit and exemplary their lives, may, however, manifestly in all other respects, they may bear his image, and do his will; when they think it incumbent upon them to decline every act which would imply acknowledging as brethren in Christ the most devout and heavenly-minded Christians who do not stand in their particular line of fancied ecclesiastical genealogy; and to refuse all communion and co-operation with them, even in the most hallowed work of Christian benevolence; and further, when they think it a duty to take every opportunity, in public and private, to denounce non-episcopalians as aliens from Christ, and call upon them to renounce their principles, and attach themselves to their sect, under the heaviest penalties: I say, when Episcopalians take this ground, it is difficult to tell wherein their principle differs from the corresponding principle of the papists.—They evidently take a stand hostile both to the letter and spirit of the Bible. They advance claims alike presumptuous, unreasonable, and mischievous. They teach doctrines which have an obvious tendency to place an outward ceremonial above the "weightier matters of the law," and to turn away the minds of men from the vital spirit of our holy religion, "to fables and endless genealogies, which minister questions rather than godly edifying." In short, they contend for principles, the tendency of which is to beget narrow views, sectarian pride and blind superstition; and to bring back the darkness and the the thraldom of those ages when fallible mortals undertook to be the vicars of Christ upon earth, and to make their followers believe, that they held in their hands the spiritual rights, and the immortal hopes of their fellow-men.

I rejoice, my respected brethren, that Presbyterians have never been chargeable with attempting to maintain opinions so unscriptural and pernicious. I rejoice that our ecclesiastical formularies, as well as our private sentiments, are universally, alien from such unfounded claims. It gives me pleasure to know, that we have never un-churched other denominations; never denied the validity of their ordinances; never consigned them to the uncovenanted mercies of God; never stood aloof from any churches which we considered as holding the fundamental doctrines of our common salvation; but have long been in the habit of recognizing as brethren in Christ, and holding communion with, all denominations who manifest any practical regard to the precious truth; and the holy living, which the Bible represents as essential to the Christian character.—To this statement, I am not aware at present, of a single exception. I know, indeed, that we are often stigmatized as an austere and bigoted denomination. But this has never been owing to our denying the church character of any of our neighbouring sisters; but to our contending for what we deem the peculiar and fundamental doctrines of the gospel, and endeavoring to enforce, in our communion, that purity of life, and that abstraction from the fashionable pleasures of the world, which some other denominations do not so carefully discountenance. The truth is, Presbyterians, as such, have so little of the spirit of sect; are so ready to join with all Christian churches in carrying on any enterprise of piety and benevolence; so ready to take to their bosoms all, of every sect or name, who manifest the spirit of Christ; and so little disposed to question the standing of any ecclesiastical body, on account of its external organization, or to contend about church government at all, that they have scarcely enough of the sectarian spirit to defend themselves. It gives me unspeakable pleasure to contemplate this feature in our character as a church. It forms one among the numerous evidences that we walk in the footsteps of the primitive believers; that we have imbibed something of the spirit of Him, who, when one of his disciples said, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us;" replied, "Forbid him not for he that is not against us is for us;"—the spirit of that holy Apostle, who could say, "Some indeed preach Christ even of envy and strife, and some also of good will. What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

But, although Presbyterians will not yield to any other class of professing Christians whatever, in liberality to other denominations; yet when their principles are assailed, there are limits beyond which they consider silence as inconsistent with duty. When they are denounced as "aliens from the commonwealth of Israel, and strangers to the covenant of promise;" when they are declared, as Presbyterians, to be no church of Christ, to have no ministry, no sacraments, no warranted hope in the mercy of God; when every attempt either to dispense or receive ordinances by Presbyterian hands is pronounced an act of rebellion against the head of the Church, when we are even represented in a worse condition than the heathen, equally out of God's covenant, and resisting greater light than they, surely it cannot be criminal to "give an answer to any one that asketh a reason of the hope, that is in us, provided we do it with meekness and fear." Placing out of view all regard to our own reputation, as a Church, fidelity to our Master in heaven, as well as fidelity to those who look to us for instruction, undoubtedly requires, that we show, if it be in our power, that "we have not followed cunningly devised fables," but can appeal, "to the law and the testimony" for all that we teach the people.

REVELATION AND INSPIRATION.

As the subjects of *divine revelation* and *inspiration* will probably occupy a considerable share of our attention hereafter, we are desirous that our readers should accustom themselves to attach a definite and distinct meaning to each of these terms. The words Revelation and Inspiration are not synonymous; and not a little of the confusion and difficulty that has attended this subject, has arisen from the habit of using these words interchangeably, and without marking out definitely, in one's own mind, the precise idea which belongs to each.

John David Michaelis, in his Compendium of Dogmatic Theology, distinguishes these terms in the following manner: "The words *inspiration* and *revelation* are to be distinguished from each other; for the former has a more general meaning, while the latter refers only to those things of which the prophets were ignorant before they were divinely taught. They who confound these words, are accustomed to invent empty objections; as, how it were possible that things very well known to the Sacred Historians by ordinary means should be *revealed* to them, which they pronounce to be absurd, as it really is: but yet they might be moved by divine impulse to commit to writing matters with which they were before well acquainted; and these things might be so brought to their minds by the Holy Spirit, that there would be no danger of erring."

The judicious Jahn, in his Introduction to the Old Testament, has expressed the same distinction with still greater clearness. His language, as translated by Professor Turner, is as follows: "To constitute these books [that is, the Old Testament] of divine authority, it is necessary that their writers should have been preserved from all error by supernatural assistance. The divine assistance granted for the purpose of preventing error, is designated by the term *inspiration*, a name long since received in the schools, but not exactly suitable: for this assistance does not inspire or teach any thing, which is the office of *revelation*, but merely prevents the commission of error. It is of importance never to lose sight of this idea of *inspiration*, and carefully to guard against confounding it with that of *revelation*, an error into which men in other respects learned, are not unfrequently fallen, and which has been instrumental in bringing reproach upon the doctrine of inspiration."

Let this distinction be kept in view, and many of the objections now urged with great confidence against the inspiration of certain portions of the Bible, fall away of themselves. *Revelation* is the act of the Holy Spirit, by which truths before unknown are communicated to men: *Inspiration* is the act of the Holy Spirit, by which men are excited to publish truths for the instruction of others, and guarded against all error in doing it. Thus, it was *revealed* to the ancient prophets that the Messiah should appear; and they were *inspired* to publish this fact for the benefit of others. The affecting scenes of the cross of Christ were not *revealed* to the Apostle John, for he saw them with his own eyes, (see John xix. 35;) but he was *inspired* to write a history of this event, and by supernatural guidance was kept from all error in his record. Let each reader now apply this principle to any other portion of Scripture, respecting whose *inspiration* he may have felt difficulties. Every part of the Bible was *given by inspiration of God*, though every part is not the result of immediate *revelation*.

From the foregoing remarks it will be perceived, that *revelation* may be admitted, while *inspiration* is denied. Attention to this principle will discover the 'chief corner stone' of German Rationalism and American Unitarianism.—*Boston Recorder.*

ITINERANT MINISTERS.

The rotation in pastoral charges, so that few of the Methodist ministers remain longer than two years at a time in one congregation, is well suited to men who have little education, few books, and no time for study; and such ministers are to be found in the Presbyterian, Episcopal and Baptist as well as Methodist churches. As a general rule, it may be said, that *in five years* on an average our ministers preach all they know: and thenceforth will not be able to bring forth things *new* as well as *old*, to their people. They usually realize painfully, and declare to their friends freely that "they have run out," and if their hearers should not have memory enough to know it, the truth is so evident to themselves, as in a great measure to discourage their souls. A change of congregations under these circumstances would bring them back to the freshness of their youth, with the great advantages of experience in entering on a new course of duty. No general plan for the translation of ministers in the Presbyterian Church can be laid down, but we have rarely seen the removal of a man who had not come to the down-hill of life, after he had been five or six years in a place, which did not prove advantageous to the Redeemer's kingdom.

In the State of New-York the removals of the Presbyterian ministers are nearly as frequent as those of the Methodists.—In the middle and southern sections of our country, they are less frequent. With us all exchanges of pastoral relations must be made by the desire of the congregations supplied; but in the Methodist Episcopal Church the Bishops and Conferences, composed wholly of clergyman, arrange the rotations of their preachers according to their good pleasure.

Certain it is, that the most eminently useful men now in the Presbyterian, Reformed Dutch, and Congregational Churches, in the United States, have not vegetated on a spot of earth through the whole of their ministerial life.

Dr. Beecher, for instance, was a Presbyterian pastor on Long Island; then a Congregational pastor in Connecticut, and then in Boston; and, if report is true, may soon be located at Walnut Hills near Cincinnati.

Dr. Alexander removed from Virginia to Philadelphia, and subsequently to Princeton in New-Jersey. Dr. Miller, a native of Delaware, was a pastor in the city of New-York, and thence removed to Princeton. Dr. Milledoler was first a pastor in a German Reformed Church in the city of New-York, whence he removed and spent five years in the 3d Presbyterian Church in Philadelphia. Next he was pastor of the Rutger's Street Church, New-York, and then of the North and Middle Dutch Churches in the same city; whence he removed to New-Brunswick. Dr. Rice of Va. was removed from Richmond to the Union Theological Seminary; and Dr. J. P. Wilson, from Lewistown, Delaware, to Philadelphia.

These instances are sufficient to show, that Presbyterians and others beside the Methodists do not consider the pastoral relation as generally a marriage for life.—*Philadelphian.*

POLITICAL ATHEISM.

Dr. Beecher delivered his second lecture on this subject in Park-street Meeting House the last Lord's day evening, from Psalm 84: 11—*God is a sun.* The plan of his discourse was to bring into view the absolute, the incontrovertible fact, that *there is a God*, a being of infinite wisdom and intelligence, and to prove this in opposition to the theories of our visionary infidels. He began with the declaration made by our Lord, "God is a spirit." In assuming this affirmation as his own, he declared his meaning to be, that the spirituality of the Divine nature is in contradistinction from all matter. This spirituality does not so communicate itself to any portion of matter or spirit, as to justify the vain supposition that any part of the material or spiritual world can become a part of God, so as to emanate from him and then again return to him. Some have entertained this idea of the human soul, and argued that it was so a portion of Deity as that it would eventually be absorbed in him. Many of the heathen advocate this opinion. We have some idea of the nature of *spirit*, from our own consciousness; but can have but very limited views of the nature of the Almighty, all whose attributes are infinite. *God is eternal.*—By this is meant, that he had no beginning, nor can there be an end to his existence. It is a dictate of reason, that every cause must have an effect. And in following this idea back, as far as human conception can carry us, we come irresistibly to the conclusion, that there must have been a First Cause, himself uncaused. *God is self-existent.* This idea was illustrated after the manner of Clark, by imagining an immense chain, the lower part of which we may be supposed to discover. What supports the nearest link? The one next to it. What the next? and so on, till we arrive at the imagined upper extremity. What then supports the whole? God, is the answer, who sustains his own being, and the universe, by his own independent, unborrowed agency. Divine *omniscience*, and *omnipresence* were spoken of by as familiar illustrations, and their reality enforced in addresses to the conscience. *Justice*, as an attribute of the Divine nature, was shown to be necessary to the safety and happiness of the moral world Could we suppose there were not a God of justice, who will render to every accountable being according to his deserts, there would be no safety for the weak and powerless against the tyranny of the strong and the unjust. The supposition would arm the villain in the perpetration of crime, assuring him that secrecy in the greatest wickedness would insure absolute indemnity. *Immutability, omnipotence, truth,* &c. were ingeniously brought to view, and practically illustrated; but the *compassion* of God to guilty man was enforced with peculiar power, and by touching appeals to the heart. In the conclusion of the discourse, the moral sense of the auditory was feelingly addressed. Men of science, and of intellectual power, and men of wealth, were entreated not to shut their eyes against the light, nor to harden their hearts against the faithful admonitions of conscience. They were warned that a course so perverse might end in the ruin of their souls for eternity.—*Chris. Watch.*

Third Lecture.—Dr. Beecher's third Lecture was quite as interesting as the two first, and the subject, "the Causes and Effects of Infidelity," as treated of in full. He traced infidelity from the beginning, and gave as the first cause, the unlimited and overwhelming power of the Papal Church, which by oppressing and tyrannizing over the people for the benefit of the Popes, Bishops, and Clergy, caused opposition. He spoke of the degeneracy of those times, and with severity against that system of government which enriches the few at the expense of the many. He then traced the progress of Atheism thro' all states and times, to the breaking out of the reign of terror in France, speaking in course of the ancient feudel system, the appearance of Martin Luther, the invention of printing, and the emigration to this country for "conscience sake." The existence for a long time, in France, of a number of Atheists, who labored unremittingly and steadily, although secretly, to inculcate their principles, by the dissemination of their noxious tracts, was treated of at length. They kept in the back ground until they became sufficiently strong to enable them to come out openly—at a time when France was literally inundated with Atheistical works, when the explosion took place which shook thrones and nations to their centre. "The explosion," said he, "was like the unsapping of a volcano; the rocking like the rocking of an earthquake; the report like the report of many thunders; and the burning like the burning of Hell." At this time the civilized world was threatened, and was only saved by the fears of Pitt, who saw and dreaded the workings of the small Atheistical party in England; to Pitt was attributed the arrest of the evil at the time of its greatest height, for he saw, feared, and justly feared the consequences to the throne, of such a spread of Atheistical and levelling principles as were at that time at work in his country. Although Atheism was arrested it was not subdued, and our own happy country was now thought to be a proper scene for its operations; not for the same causes that existed in former times, but as our institutions were based upon the principles of religion and the Bible, Atheism was afraid of its own exisience, unless they were uprooted and destroyed. Political Atheism sought the downfall of every thing that was founded on the Bible, and the levelling of every thing to its own standard.

Dr. Beecher then spoke of some of the evils of infidelity, premising that he should postpone his evidences of Christianity—the remedy for infidelity, until a later period in the course, as he found that he had not yet arrived at the main points which he intended to illustrate. As one cause he mentioned a vicious life, and he gave the history of the progress of a young man in sin, from the first of his leaving his father's house until he became an outcast and wanderer, associating with robbers and murderers; this picture was very graphic and affecting, detailing all the workings of the young man's mind at the time he was first led away by casual associates, until he was forced to borrow to support his expenses; "borrow of his master, without leave, intending to repay it at some future time, before it was found out." As vice was expensive, wasting, and unappeasable, at length *borrowing* in this way became a mere trifle, and having learned to scorn the warnings of conscience, he tried other crimes. "His integrity gone before, his character is now lost," and he becomes an associate of robbers and murderers. He scoffs at the Bible and disbelieves what he once strove to forget. He considers his father and mother as fools for believing in it, and wonders that he ever threw away so much thought upon so worthless a work, and finally, having imbued his hands in the blood of a fellow being, he is detected and punished.

In conclusion the lecturer said, that he had much more to say on the effects of Atheism, and should make it the subject of his next lecture; but he took that opportunity to speak particularly to the young men present, if any there were, who had imbibed Atheistical doctrines, or were Sceptics,—"for Scepticism, said he, is not always Atheism," begging them to think well of it before they deserted the faith of their father and mother. He asked if they had duly examined both sides of the question, and had gone to the task without prejudice; and with a mind as much in favour of the Bible as opposed to it. He stated that *he* had examined the question thoroughly, and thought he could see through it, and that if he did not truly explain the errors and the evils of infidelity, they might set him down as a false prophet.

His text for this lecture was the first seven verses of the third chapter of the second epistle of Paul to Timothy, which he said explained the true character of the persons who espoused Political Atheism.—*Boston Courier.*

SABBATH SCHOOL TEACHERS.

We regard it as highly auspicious to the prosperity of these seminaries of the church, that some of the best talents in our country are devoted to the work of giving instruction to children in Sabbath schools. *Governor Vroom* of New-Jersey, the *Hon. Theodore Frelinghuysen*, a member of the United States' Senate, and ten or twelve of the most distinguished lawyers in that State, are Sunday School Teachers. The Mayor of Philadelphia, *Gov. Tomlinson* and *Gen. Whittlesey*, of Connecticut, two or three of the Judges in Pennsylvania, and *Mr. Starr*, an eminent lawyer of Cincinnati, are also consecrating their gifted minds and their time, on the Sabbath, to the instruction and benefit of the rising generation. Distinguished talents may be profitably employed in this work. It is a great mistake to suppose that every one who can read the Bible is qualified for it. The examples we have mentioned, will awaken, it is believed, more interest on this subject and enlist others in this patriotic cause, so intimately connected with the future intelligence and virtue of our country.—*So. Rel. Tel.*

Honorary Degrees.—A gentleman wrote many years ago to the University of Aberdeen, to know what were the qualifications requisite to obtain the degree of L. L. D. The faculty wrote him back, that they were £14 2*s.* and 6*d.*—We would recommend a higher tariff; say $50 for an A. M. $100 for a D. D. and $200 for an L. L. D.—*N. Y. Spectator.*

SLAVERY.

For the Luminary and Advocate.

ON SLAVERY.—*NO I.*

These essays are not intended for those who are determined not to be convinced, for I am aware that it is idle to endeavour to reason with such, and that to set the evils of slavery in the strongest light, will be of no avail to those who calculate their property by the head. We have ample proof that misery, however deeply felt, will not be recognized by the debauchee as the effect of his vices, and we daily see the martyr to the gout relishing his wine, and cursing his disease, but never reflecting that the glowing liquor which sparkles in his glass has been the occasion of his groans. The slaveholder in absurdity surpasses these, for while he acknowledges the evils inherent in this kind of property, he not only clings to them himself, but endeavours to perpetuate them to his children. Yet most of those who own slaves know they became rich because they began the world with none, while their cotemporaries, who set out with many, have scarcely one left, that kind of wealth being of all others the most fugitive. Sloth, inatteation, generosity, if you choose to call by so respectable a name that indolent good nature which naturally grows upon one ignorant of personal toil; add to this the keenness of those surrounding such a character, combined together, commonly leave the rich heir as poor as his father was at his first outset, and verify the comparison of him to an ass loaded with gold, and turned loose into a forest beset with robbers.

The wealthy inhabitant of Ohio must join his labourers, or they will do nothing; he must not give sumptuous entertainments, for they must sit down with him. Obliged to work, and to abstain from expensive amusements, his wealth abides by him, and increases in a ratio at least equal to that of the decrease in that of the slaveholder. Riches, in their most permanent form, make to themselves wings, on which bank-stock and land fly off with equal speed; but never do they move so rapidly, or with less enjoyment to the owners, as when they are vested in negroes, when all the vices of wealth fall with accumulated force upon the wretched masters, and turn them out of their estates accordingly. I remember a gentleman, whose name is entitled to the melancholy honor of having defeated my old friend David Rice, when the latter attempted to give a free constitution to this state. Twelve or fifteen years after, the influence of the same person defeated an attempt at emancipation. We are beholden to Virginia for him, as well as for the unhappy race which he introduced. He was said to have forty good reasons for opposing emancipation. I doubt whether half that number could be found among his descendants. His example, wherever it occurs, will be followed by like consequences. In our country, free from entails and peculiar privileges, inattention, though not immediately, is, ultimately, as ruinous to the wealthy heir as positive extravagance; and negro property, beyond any other, produces the easy, soft, and unthrifty member of society, the man marked out to stand security, by every one who will take the trouble to ask the favour; and as certainly the destined prey of the sharper as the pigeon of the hawk.

Yet the owners of negro property fancy that the removal of a capital vested in slaves would be felt by the state as a very serious distress. Such a distress would be momentary, and amply atoned for when two hundred thousand freemen replaced that number of slaves. The defenders of the state would be augmented by one third, its taxable wealth in a much larger proportion. Proprietors of slaves deceive themselves when they estimate this kind of property as bearing the same value relative to the state as to its owner. By the latter it may be valued at cash price; to them this may be just, but not to the country; the negro will fetch the owner four hundred dollars; the state would be benefitted were he replaced by a white man whom nobody would think of valuing, whom nobody would dare to estimate. According to the hopeful reckoning of the slaveholder the people of Jamaica, in number 30,000, are wealthier than an equal number in Pennsylvania, for their 300,000 slaves are worth 50 or 60 millions of dollars, while the same number of white Pennsylvanians are valued at nothing. The same arithmetic proves us superior to Ohio. But whatever advantage the individual may possess in his negroes, the state which admits them may with propriety adopt the Hibernicism, 'that she has gained a loss.' There are some impetuous men, who, from fervent love to their native state, call slavery a public blessing, and whose consequent watch-word is—'Slavery or Death.' The power of habit is great; hence the Greenlander's taste for whale-oil; hence the bitter draught of slavery becomes sweet to those who kindly administer it to their fellow mortals, and who with the southern orator talk about chains imposed by kindness. The souls of these men have become leprous to the core; they have lost all moral feeling; hence they endure with philosophical resignation the miseries of their fellow men, when such contribute to their own enjoyments, some of which may be judged of by those who have noticed in a southern state the numerous nankeen attendants in almost every great family, where not unfrequently the elder brother waits upon the younger—where the nephew is sometimes disposed of by his uncle, and sometimes, though more rarely, the son by the father.

With pain I say it, the demon of duelling has chosen the slave states for his peculiar possession, and seldom does a year pass in any of them without the offering of some of its noblest youth made to this modern Moloch, this offspring of ancient barbarity and modern stupidity, whose image, composed of dirt kneaded with human blood, is the tutelar deity of the high spirited youth, who hold, in the possession of negroes, the right of murder. Rarely does an instance of this now occur in a white state, where industry and hard labour give laudable employment for the citizen, and leave him no time to find or make a quarrel, which may afford him an opportunity of dying as a fool dieth. Hard exercise and daily toil, though not favourable to the growth of the gentleman and the duellist, furnish the certain means of forming the man and the citizen. The last live in the mutual interchange of good offices, as becomes the children of the creator; the former in habits natural to the viperous brood sprung from him who was a murderer from the bginning.

It is not then the slave whom I commiserate, it is the wretched master, who while he is maintaining these people corrupts his children at present, and prepares the way for their future perdition, temporal and eternal. Servitude in Kentucky is so mild that the slaves must increase, and as in proportion to that increase the whites must decrease. The moral check to increase must act upon the latter with a power redoubling in each generation, but which operates not in the minutest degree upon the negro, who, whether young or aged, falls to his master's lot to support, and hence knows not those anxieties which compel the white to celibacy. In Virginia I have known a negro to bless God that he had a master to feed his eighteen children, while that masters neighbor, a widow lady, supported with difficulty, the aged negroes whose personal attachment made them desire to die on her plantation. Hardships like these may not be felt in a new state where food and leathern covering, in abundance, suffice the half savage planter and his negro, or in Virginia, where the breeding of slaves for the southern states is pursued as steadily as, with us, that of hogs and horses for the same countries. But they will return with crushing force when food and clothing become expensive, or when the negro trade falls off; a time not far distant, for the south is bent upon forbidding farther imports; an event the bare dread of which sunk 25 per cent upon Virginia's human export of eight thousand slaves; an income of from 1,500,000 to two millions. What will become of that state when, to the deficiency of this enormous income from the sale of slaves, will be added the expense of supporting them, and their offspring, returned upon her hands! Ten years will add one hundred and ten thousand negroes to her present stock. The thought is appalling, and calls for all the wisdom of her patriotic sons to ward off the consequences if that is yet possible; if delay has not already irreversably fixed them. And let us remember that these observations apply to us, though, as yet, not in an equal degree. Negroes constitute something like a fourth of our inhabitants; they will in reasonable time count one half, and then they will begin to count you. There is no medium between your getting rid of them, or seeing them overgrow you.

"The checks to population are preventive or positive, the former peculiar to man, the latter common to him with the brutes. As his reason is more or less powerful, so is the preventive check more or less effectual. Brutes have apparently no fear about the support of their offspring. But man cannot look around him, and see the distress which generally presses upon those who have large families, he cannot reflect on the petty income which scarcely supports himself, without being sensible of his inability to support a family. This consideration acts with equal, nay superior force upon those whose income is far beyond a bare sufficiency, who often refrain from matrimony from a dread of forfeiting caste, of being unable to support the style of the society in which they were brought up, and to afford to their children that education which gives an elevation of mind which the upstart rich man often wishes purchasable, even though at the expence of half his wealth. This check, unattended by vice, may properly be termed moral restraint. Vice and its consequent misery, together with those miseries which are unavoidable, form the positive checks." These definitions are from Malthus, who has examined their bearings upon Society in general; my wish is to point out their relative effect upon the free man and the slave in these states. On the former the moral check acts already, the young men having long since learned to calculate the expense of a partner, while the daughters of the land have meditated full as deeply on the number of negroes necessary for a genteel establishment. Labour, the portion of man, by the decree of his maker, is spurned by both sexes of the white race, and they pay the penalty of their disobedience in extinction, while the negro on whom they have imposed the whole burthen, increase beneath its influence in numbers which will soon bid defiance to your power. The moral check acts in negro states with double force upon the whites, for there the question is not merely to avoid poverty and labour, but slavery also, with which these two are almost synonymous. It is felt exactly in proportion to the number of negroes, and the girl who, in Massachusetts, would have accepted a partner in hard labour, in Virginia, expects three or four negro attendants, in South Carolina, double that number, and in New Orleans a dozen is a modest competence. When she fails in her views she remains single, and many of her character may already be found in this our very new state. One of this class thus apologized for its increasing numbers. "When scarcity and poverty in a log house was the common portion of all, girls left their parents for a husband without hesitation, knowing that they could not be worsted, but now, that our parents have acquired good houses and suitable furniture, we do not choose to leave them, except our suitors have prepared accomodations equally agreeable." Nothing like this disturbs the negro. He that is down can fall no lower, and he who is depressed to a level with the brute is equally regardless of the fate of his offspring, the safety of which is however secured to the slave by the interest of the master; and well does the former know that the plantation on which he lives is virtually mortgaged for the support of him and his children, and that, while his master's land can command money it will never be wanting to support the negroes which the owner has been accustomed to regard as his most valuable property, and to cling to and retain, amidst a mass of debt, which the increase of this worthless live stock has brought upon the estate, and which brings itself to the hammer in the end. Seldom does a great southern proprietor die without leaving from one to two hundred prime negroes to advertise for sale. How can it be otherwise! Let the same experiment be pursued with any other stock; let beeves, horses, or hogs increase till your plantation will support no more, and you will see the annual produce consumed among those of which you may call yourself the master, but from which you will derive nothing, and to support which your utmost exertions are necessary. The poor's rates, so much complained of in England, fall upon the master, who is compelled by duty, humanity, and law to sustain those who are helpless, whether from infancy, disease, or old age. Let those most attached to the present order of things survey the subject dispassionately, let them consider the relative increase of the colours, and thence let them deduce the certain consequences.

Providence is imprudently looked to in our behalf, but Providence never interferes in behalf of folly and wickedness. Providence appoints poverty for the sluggard, contempt for the coward, hatred and ultimately destruction for the tyrant. Providence decreed that slavery shall terminate in the ruin of those who maintain it, and has long since sealed that decree in the fate of Athens, Sparta, and Rome. The ruin of the first was occasioned by the desertion of her slaves in the Peloponnesian was. Sparta saw the descendants of Agesilaus negociating with their slaves, who had possession of her walls for the delivering up their wives and children, which they obtained under the disgraceful condition, "That no woman should be surrendered to her former lord against her will." Rome saw her slaves become under the name of the Emperor's freedmen, the arbiters of the fate of her senators. "We consider it an honour," says one of the latter, "to be known by the slaves of Sejanus." The barbarians of Britain, with astonishment, beheld the hero who had subdued their country, submissively receiving the orders of his master's favorite slave, who arrived with a retinue so numerous and splendid as to exhaust the provinces through which he passed. Each successive tyrant ruled Rome by his domestic slaves, insomuch that historians have particularly noticed the merit of the emperor who checked the arrogance of those upstarts.

Nations are not punished for their present sins alone, those of their ancestors fall on them with crushing force, when long continued neglect has filled up the measure of their iniquity! Our ancestors bought negroes. The country was new. They could afford to feed, if not to clothe them well—with their increase the difficulty of maintaining grew, till the masters took to selling them. That vent is now about to be stopped, and Virginia must soon send away her negroes, or perish by them. We should long since have been overburthened but for the numbers sent down the river.

The accumulated wickedness of centuries breaks upon one generation. The destruction of Jerusalem, the devastation of France equally tell this truth, and we shall sometime serve for another awful lesson, if we do not with labour and expense, get rid of the deadly incubus which is weighing us down to perdition! Retribution is heaven's great law, and seldom does a good or an evil action miss its just consequences. Hear Gibbon, a man not overburthened with religious scruples. "I shall not," says he, "I trust be accused of superstition: but I must remark, that even in this world, the natural order of events will sometimes afford the strong appearances of moral retribution." Hear Mr. Jefferson, a man as unwilling as Gibbon to acknowledge superstition. "I tremble for my country when I reflect that God it just: that his justice cannot sleep forever: that, considering numbers, nature, and natural means only, a revolution of fortune, an exchange of situation is among possible events; that it may become possible by supernatural interference. The Almighty has no attribute which can take side with us in such a contest."

Then look to probable consequences, and ask whether the deeds of the present day may not bring their future punishment. Nothing can be given to remove negroes, but millions can be given to remove Indians, whose place will be filled up with slaves; the portions of land, held out as a bait to the citizens of Georgia in general, will finally be engulphed by the rich alone, whose negroes will blacken the whole country formerly occupied by free men, whom these negroes will replace, and whose wrongs those negroes will avenge, on the heads of those men who drove out the Indians and brought in the negroes. In the dispensation of Providence, in the eternal order of things, sloth and waste have but done for the Indian what the same qualities will do for their successors.

I have just now quoted the sentiments of two men who never professed religion, farther than the belief in a general providence. What must those, who believe that God has made of one blood all the nations upon the earth, think upon this subject! Can we hope for help from those who are persuaded that, in bestowing it, they would violate the sanctions of Him whom they revere and worship! Will they not leave us to take the fate which our folly and wickedness have been long preparing! Will they not carefully avoid interposing their feeble efforts in our favour against the stroke levelled by the vengeance accumulated in three guilty centuries! Will they dare even to petition in behalf of criminals against whom the awful sentence appears plain as the prophetic writing on the wall, which, like that, "he who runs may read," but which, unlike that, needs no interpreter. G. C.

THE SLAVE TRADE IN THE CAPITAL.—Let it be known to the citizens of America, that at the very time when the procession which contained the President of the United States and his Cabinet was marching in triumph to the Capitol, to celebrate the victory of the French people over their oppressors, another kind of procession was marching another way, and that consisted of colored human beings handcuffed in pairs, and driven along by what had the appearance of a man on a horse! A similar scene was repeated on Saturday last; a *drove* consisting of males and females chained in couples, starting from Roby's tavern on foot, for Alexandria, where, with others, they were to embark on board a slave-ship in waiting to convey them to the South. While we are writing, a colored man enters the room, and begs us to inform him if we can point out any person who will redeem his friend now immured in Alexandria jail, in a state of distress amounting almost to distraction.* He has been a faithful servant of a revolutionary officer who recently died; has been sold at auction—parted from affectionate parents—and from decent and mourning friends. Our own servant, with others, of whom we can speak in commendatory terms, went down to Alexandria to bid him farewell, but they were refused admission to his cell, because, as was said, "the sight of his friends made him take on so." He bears the reputation of a pious man. It is but a few weeks since we saw a ship with her cargo of slaves in the port of Norfolk, Va.; on passing up the river saw another ship of Alexandria, swarming with the victims of human cupidity. Such are the scenes enacting in the heart of the American nation. Oh patriotism! where is thy indignation! Oh philanthropy! where is thy grief? Oh shame! where is thy blush! Well may the generous and noble minded O'Connel say of the American citizen, "*I tell him he is a hypocrite. Look at the stain in your starspangled standard that was never struck down in battle. I turn from the declaration of American Independence, and I tell him that he has declared to God and man a lie, and before God and man I arraign him as a hypocrite.*"—*American Spectator.*

*At the same time this man was sold, another—a husband—was knocked off. The tears and agonies of his wife made such an impression on the mind of a generous spectator, that he bought him back.

A BLACKSMITH'S STUDY.—What would the reader say to an invitation to visit the *study* of a journeyman blacksmith? Ladies and Gentlemen, walk in—don't be frightened—blacksmiths were in fashion before dancing masters, and steel was used for many purposes of utility previous to the invention of corsets. In one of our editorial peregrinations, we took some pains to call on a subscriber and correspondent, whose zeal in the cause had procured us a number of subscribers, and whose pithy productions in our columns, had drawn the attention of the conductors of some of the first literary periodicals. On arriving at the village inn, we inquired for Mr. A. B. and was directed to a blacksmith's shop, where we found our friend busily engaged at his useful occupation.—Without useless apologies or ceremonies, he politely introduced us to his residence and into his *study*. It was a comfortable and snug upper chamber, neatly plaistered, and provided with a fire stove, a bed, a writing desk, a book case and shelves, with other corresponding conveniences. His library consisted of upwards of a hundred well selected volumes, comprising some standard works on history, civil government, science, law, theology, and general literature. It must have been in such retirements that the Benjamin Franklins and Roger Shermans of a former age conceived and planned the movements which resulted in the *establishment* of our free institutions. And it will be in such retirements that the plans of moral reform will be perfected which are to save our country, if it is saved, from corruption and despotism.—*Genius of Temperance.*

THE LUMINARY, AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, JANUARY 5, 1831.

PRESBYTERIAN ADVOCATE.

The addition, which we have made to the title of our paper, was suggested by the discontinuance of the Presbyterian Advocate at the close of the past year. The Luminary was formerly patronized by different denominations. But they have now each their own publications, and the Luminary is taken almost exclusively by Presbyterians. On this account and in compliance with the wishes of many of our friends we have thought it proper to give it a more distinctive character as a *Presbyterian* paper. We are Presbyterians. We believe the doctrines and approve the discipline and form of church government in our Confession of Faith. We believe and approve them, because we think them agreeable to the Scriptures, the only infallible rule of faith and practice, and because, when we look at the peace, the purity, the charity, the intelligence, the liberality, the christian philanthropy, that characterize our churches, we think we see satisfactory evidence that they are well calculated to promote pure and undefiled religion, and have the seal of God's approbation and blessing.

We therefore feel it our duty and privilege to explain, support and defend these principles. If we can strengthen the belief of one, who adopts these principles, and can bring his life into a more strict conformity with them, we feel sure of making him a better man and a better christian. And if we can persuade any to receive and obey them, who are living without hope and without God in the world, we feel sure of their moral renovation and their final entrance into the home of God's people. The extension and pervading influence of these principles we believe to be promotive of the best interests of our country and of Christ's kingdom on earth. They are perfectly consonant with the genius of our government, and are proved by happy experience to promote the peace and purity of the churches, by which they are adopted. We therefore wish them to be more generally known, better understood, and more universally practiced.

NOTICE.

This, and the next number of the Luminary and Advocate will be sent to some persons who are not subscribers for it, with the hope that they may be pleased with it, and give us their patronage. Those who do not wish to be considered as subscribers, will please to return the second number to the publisher by mail. Those, who do not return it, will be regarded as subscribers, and the paper will be regularly sent to them accordingly. In consequence of this effort to extend the circulation of the paper, the notice to our patrons and friends, inserted in last week's Luminary, is repeated, with little variation, this week.

TO OUR PATRONS AND FRIENDS.

This number commences the last half of the present volume of the Western Luminary, and is the first of the present year. We embrace this opportunity to express our grateful acknowledgements to our patrons, and to all, who have used their exertions to extend the circulation of the paper. We must also renew our solicitations to them, and to such as have not yet favoured us with their active influence, to endeavour to procure new subscribers for the Luminary.

Various causes have operated of late to diminish the patronage it once enjoyed. The increase of other religious publications within the sphere of its circulation, emigration, the decline of religious feeling in many of our churches, a want of the active co-operation of ministers and elders, and a remissness of subscribers in making payments have tended to lessen its circulation and reduce its income. Under these circumstances, and having from the most respectable and competent judges testimony to the value and usefulness of the paper, we feel constrained to press on our friends the importance and necessity of putting forth more strenuous efforts in its support. If it be useful in diffusing religious intelligence, in disseminating correct sentiments, and in sustaining the benevolent efforts of the day, we hope that all, who delight in the advancement of these objects, will lend efficient aid in extending more widely its circulation and in obtaining for it a more adequate support.

If our friends, who take the Luminary, and can from their own experience testify to the pleasure and profit to be derived from it in a family, would just make a personal application to their neighbours, and offer to transmit their subscriptions to the publisher, we doubt not we should soon find our list of subscribers greatly increased. We would especially call on our clerical brethren to use their influence and efforts in this way. From a number of them we have their express approbation of the paper, and their recommendation of it to their congregations. This we regard as a pledge on their part to use their efforts to increase its circulation. We hope they will not forget it, but *do something*.

The following recommendation was signed by above twenty of the most influential members of the Synod of this state at its last meeting.

"Deeply impressed with a conviction of the great importance of the general diffusion of religious intelligence, and being well acquainted with the character of the Western Luminary, we, whose names are subscribed, do hereby express our approbation of the paper, and do most earnestly recommend to all persons in our congregations and to others to take it for the benefit and entertainment of themselves and their families, and to help to sustain a publication so useful to the cause of religion and christian benevolence through our country."

In addition to this, we have the following resolutions of the West-Lexington Presbytery and of the Synod of Indiana.

"West-Lexington Presbytery, Oct. 1830. The following resolution was also adopted:—

Resolved, That the members of this Presbytery feel themselves bound to extend their vigorous patronage to the Western Luminary, so long as that paper maintains its present character."

"In the Synod of Indiana, Madison, Oct. 25th, 1830.

Resolved, That it be especially recommended to the pastors and elders of the Presbyterian churches, within the bounds of this Synod, to exert themselves to extend the circulation of the Christian Journal, published at Cincinnati, the Western Luminary and Presbyterian Advocate, published at Lexington, Ky. or any other respectable religious newspapers, so that as far as practicable every family within the church may be furnished therewith."

Faith without works is dead. Good words and fair speeches will be of little avail in affording substantial support to the paper, unless some *act* in behalf of it. The beginning of a new year is a time when many people make new resolutions, adopt new plans, and subscribe for new publications. May there not be some, who, if the opportunity were offered them, or if it were suggested to them, would at the opening of the coming year commence taking a religious newspaper—and some, who would take this paper? We hope that through the kindness and interest of our friends it will be suggested to many, who are now living without any religious paper, bringing them weekly news, instruction and delight from all quarters of the globe.

Since writing the above, we have received letters in which are some things so a-propos, that we cannot forbear extracting them for the sake of example to others, and to encourage our friends to go and do likewise.

LETTER FROM ILLINOIS.

A worthy correspondent in Illinois, who some time ago sent us five subscribers, in a letter under date of Dec. 10th, has transmitted the money for them, and says, "I have been trying to convince the people in this vicinity that it is their duty to make themselves acquainted with the religious news of the day."....."In the course of this month I intend to spend three or four days in this county solely for the purpose of procuring subscribers for the Luminary and other publications of a similar character." Speaking of a new subscriber he has obtained, he says, "Mr. H. cannot read, but he has two children that can. And he says he will pay for the paper and his children will read it to him.—Oh that all our deacons in the church were only as wise as this poor man who makes no profession of religion whatever! While this man, who is only a poor mechanic, can pay two dollars a year for a religious newspaper, and pay it cheerfully; while the more wealthy farmer, who is perhaps an ELDER, cannot even pay fifty cents to the Bible Society!"

LETTER FROM MISSISSIPPI.

A distinguished preacher in Mississippi writes under date of Dec. 8th. "I take the Luminary, although I generally get its matter in other papers from the North. I like much its manner and spirit, and think it deserves a wider circulation in the West, and for that reason I shall continue." This gentleman acted as agent for two other subscribers and transmitted their payments for them.

BOARD OF MISSIONS
OF THE GENERAL ASSEMBLY.

Pastors, Elders, and private members of those churches which have become auxiliary to the Board of Missions, within the bounds of the Synod of Kentucky, are respectfully reminded, that the period has *now* arrived, when, agreeable to their own voluntary engagements, their subscriptions of fifty cents a year, (or one dollar, which entitles them to the monthly publication of the Board,) ought

to be placed in the hands of the Treasurers of their Auxiliaries, and through them immediately forwarded to Mr. DAVID A. SAYRE, Lexington, Treasurer of the Board for the Synod of Kentucky. Promptitude and punctuality in paying the amount subscribed by each member of the auxiliaries, are indispensably necessaay for the prosperity of this important institution, which, as every one acquainted with the history of its benevolent operations for the two last years must know, has accomplished a vast amount of good.

The following table, which is to be found in the last annual report of the Board of Missions, will exhibit a brief view of the most important operations of the Board for the last three years.

	1828	1829	1830
Number of Missionaries,	31	101	198
Am't. of time embraced in their commissions,	8 y'rs.	60 y'rs.	162 y'rs.
Average expense of each y'rs. ministerial labor,	$396	$300	$130
Receipts,	$2400	$3000	$12,632 43
Appropriations,	$3000	$15000	$23,782 34
Number of Auxiliaries,	none	150	350
Congregations & destitute districts supplied,	not rep.	not rep.	300

The success of their operations, under the gracious interposition and blessing of God upon them, it is believed, is without a parallel in the history of Missionary operations in our country. Upon the Auxiliary Societies the Board have chosen deliberately to depend for their principal resources. Let every member, therefore, of these Auxiliaries, feel himself in conscience bound, to be punctual in paying his annual subscription.

SIMEON H CRANE, *General Agent for the Valley of the Mississippi.*

January 3, 1831.

BIBLE CAUSE IN KENTUCKY.

Letter from Rev. Herbert C. Thompson, General Agent of the American Bible Society, to Rev. Orramel S. Hinckley, Corresponding Secretary of the Kentucky Bible Society, dated

Morganfield, Union Co. (Ky.) Dec. 11th, 1830.

Dear Sir,—I avail myself of the earliest opportunity to comply with your request contained in your favour of the 24th ult, which was forwarded to me from Russelville.

So far as I am informed, resolutions have been adopted to supply every county in the State, with Bibles, by May next, except the 13 following: Hancock, Butler, Davies, Henderson, Union, Edmondson, Lewis, Greenup, Lawrence, Floyd, Morgan, Perry and Pike. In all cases in the counties not yet reported as supplied, these Resolutions were adopted by Auxiliaries in their respective counties, except the following—Ohio, Grayson, and half of Oldham, which the Louisville Auxiliary resolved to supply,—and the Eastern half Harrison, which your Auxiliary, if I mistake not, resolved to supply.

Rev. Mr. Corwine, of Flemingsburg, a Presiding Elder of the Methodist Episcopal Church, has accepted an agency from the Parent Society, for the 7 counties of Lewis, Greenup, Lawrence, Floyd, Morgan, Perry and Pike. He informed me in October, that the prospect was very *discouraging* in his district. I would recommend you to write to him immediately, and ascertain the present situation of those counties, which I expect will need your aid *perhaps more*, than any other section of the State.

I expect by the 1st proximo, that I shall have visited every county in the State except Oldham, and those in Mr. Corwine's District. I presume Auxiliaries will be organized, where none now exist; and that resolutions will be adopted, by each, to supply their counties by May next.

The following are the only counties which have been reported to me as supplied, viz. Bourbon, Fayette, Mercer, Shelby, Jefferson, Bullitt, Lincoln and Laurel.

Considerable progress had been made towards completing the supply of the following 31 counties, when I last heard from them, and I am in daily expectation of receiving from most of them, the gratifying intelligence, that their supply is completed, viz: Montgomery, Mason, Pendleton, Harrison, Clark, Scott, Oldham, Anderson, Franklin, Spencer, Washington, Nelson, Woodford, Fleming, Ohio, Grayson, Hart, Rockcastle, Pulaski, Casey, Russell, Greene, Adair, Barren, Warren, Logan, Muhlenburg, Todd, Christian, Livingston and Caldwell.

Books have been ordered from New-York by sundry other Auxiliaries, some of which have received them, and are now engaged in their distribution, but to what extent I am not informed.

Should Mr. Corwine's district need your aid, I would recommend your first attention thither. Should you then have disposable resources, the following counties among those which I have visited would then claim attention, if they have not already requested aid from the Parent Society, viz: Cumberland, Monroe, Allen, Simpson, Estill, Clay, Knox, Harlan, Grant, Owen, Henry, Hardin, Meade and Breckenridge. I apprehend none of these Auxiliaries will need other aid than a donation of Bibles. By addressing their Corresponding Secretaries at their respective County seats, you could readily ascertain to what extent any of them would require assistance—and to proffer to them such aid as you may be able to impart, might stimulate them to a zealous prosecution of their interesting labours.

I have omitted to include among the needy, several poor counties, embraced in the Resolution of the Danville Auxiliary, (all of which will, no doubt, soon be supplied) and a few in the South West extremity of the State, in which I have just organized Auxiliaries, that have determined to solicit immediate aid from the Parent Society.

On the whole, I cherish the hope that this State will be supplied by May next. I have felt less sanguine of success with respect to Mr. Corwine's seven counties, than of any other part of the State.

I am much pleased to learn that your Auxiliary designs adopting further measures towards effecting the supply of the State.

May every effort be crowned with the Divine benediction.

Very respectfully,

HERBERT C. THOMPSON,

General Agent American Bible Society.

[From the Cincinnati Christian Journal.]

SYNOD OF KENTUCKY AND CENTRE COLLEGE.

MR. EDITOR—Having seen recently an extract from your paper, in which you present to the public the alleged reasons for Dr. Blackburn's resignation of the Presidency of Centre College; and being persuaded that the author of those reasons has made some important mistakes in his statements, you will permit a brother, who is stated clerk of Synod, and consequently has access to their documents, to publish a correction of these mistakes in your columns.

1. "The unprecedented and inquisitorial course pursued by the Synod of Kentucky, at their late session," is the first reason assigned. This is certainly a weighty charge to be brought against so large a number of ministers and elders in good standing, and requires better support than the bare assertion of an anonymous writer. But is it true? In answer to this query we shall give a succinct history of the case, and let the christian reader judge.

The whole subject respecting Cetre College was brought before Synod by a report written and signed by Judge Mills, as chairman of the Board of Trustees. One of the committees appointed to attend to this document, made the following report, viz. "That in their interview with the *Board of Trustees*, a deep regret was expressed, that inasmuch as the Synod had taken Centre College under its patronage, and had pledged themselves, by every means in their power, to promote its prosperity, *the Synod had not*, in the estimation of the Board, redeemed that pledge. It is respectfully suggested to the Synod to make inquiry whether such has been the fact; and if so, *why* the pledge of Synod has not been redeemed?"

Synod immediately "resolved, (unanimously, if we mistake not,) that an inquiry be now instituted, why Synod has not redeemed the pledge to support Centre College?" In answering this inquiry, it was very evident that a large portion of Synod had not confidence in Doctor Blackburn's fitness and qualifications for President of a College. This is an unvarnished statement of the case; but does it merit the epithets "*unprecedented and inquisitorial?*"

Some persons have been uncharitable enough to attribute this inquiry to a previous plot, or arrangement. This, we verily believe to be wholly gratuitous. The committee who asked for the inquiry, are above suspicion; and one of them has recently informed me that it was no other reason in the world that led them to ask it, than the charge against Synod, reiterated again and again, by the chairman of the Board of Trustees, that they had failed in performing their duty. Now it is a fact, that some members of Synod have not done their duty in a pecuniary point of view; and perhaps all of us may be considered as lacking in zealous moral effort to sustain this valuable institution, although as a body, we have contributed considerably to its funds. It was right, therefore, for Judge Mills to press the committee on this point. It was right, also, for the committee to bring the subject before Synod. It was certainly right, likewise, for Synod to act upon the subject by instituting the inquiry. And consequently, it was right for members to assign the true reasons for their conduct. We are confident that the whole affair grew out of the circumstances already mentioned, and that it was entirely unexpected, even by those who differed from Dr. Blackburn's particular friends, as to his literary merits.

2. "The measures pursued by the Synod in relation to a Theological Seminary, preventing the union of other Synods in that work on equal terms, and thereby materially affecting the interests of Centre College," is the next reason.

A few facts here, also, may place the subject in its proper light. The present constitution of the Theological Seminary has an article which gives the right of electing a Professor of Theology to the Synod of Kentucky, and leaves the remaining chairs to be filled by other Synods, if they think proper. This article was adopted unanimously by Synod in 1829, and certainly has nothing very forbidding in its aspect. But it ought to be recollected, that a committee was appointed to correspond with other Synods in the South and West, respecting a Seminary at Danville, several years before the constitution was adopted, and the result was, that after attending to this business nearly a year, the committee gave Synod to understand that there was no reasonable ground to hope for a concurrence of other Synods in this work. As this was the case, at a period when they might have united in framing such articles of agreement as would have been satisfactory to themselves, it is not at all probable, that this one article in the constitution of a Seminary which has not yet got into operation, could have had any influence in prejudicing men's minds against the College.

3. "The entire destitution of apparatus for the assistance of the faculty in the discharge of their duty," is another reason assigned.

It is painful to be under the necessity of stating that this asiertion is not correct. Although we cannot say that there is yet a complete philosophical and chemical apparatus in the College, nevertheless it is true that there are several important pieces tuere of such an apparatus. We state, on the best authority, that a large and powerful galvanic battery, an electrical machine, an air pump, a chemical furnace, with a considerable number of vessels, &c. are found in that institution. To speak, therefore, of an "*entire destitution of apparatus*," under these circumstances, is rather an awkward way of conveying the correct idea. The writer's mistake may have arisen from the fact, that these instruments have not been in use, probably, for twelve or eighteen months past; and perhaps, therefore, he did not know of their existence. But he ought certainly to have inquired into the real state of the case, rather than utter his complaint to the public of a want of apparatus to assist the faculty, when it appears they did not choose to be thus assisted.

As to the other "reasons," which refer chiefly to the Trustees of the institution, we have nothing to say. Those gentlemen are well able to speak for themselves. It will be nothing strange, however, should they decline to notice the assertions of an anonymous writer. Nor is it unreasonable to suppose, that one who has fallen into so many mistakes on other parts of his subject, may have been more happy in his notice of the Board of Trustees.

In conclusion, we may be permitted to give our opinion, that Centre College will certainly thrive under the cultivating hand of her present officers. The Lord has heretofore smiled upon her, and she is still viewed, by great numbers, as a wholesome fountain whence shall issue many pure and fertilizing streams. The Trustees have been happy in the selection of a President who is well acquainted with the routine of studies in our best Eastern Colleges, and who has ample testimony as to his qualifications for the work which he has undertaken. He is now revising thoroughly the course of studies at Danville, and pledges himself that it shall be as extensive as that pursued in our best literary institutions. His assistant professors, will no doubt support him ably, as they are known to be men of both talents and experience. We are happy to add, moreover, that attempts are now making, and that with good hopes of success, to give additional strength to the faculty: and also, that an Agent has proceeded eastward, who is expected to procure an extensive Philosophical Apparatus. It is proper, likewise, for parents to know, that by sending their children to Danville, they place them in a situation where society is good and inlets to vice exceedingly rare, when compared with many other places where Colleges are located.

The preceding statements are made to prevent the public mind from being led astray. Truth alone is our object; nor would we wilfully publish falsehood on any account whatever. If these pages, therefore, contain error, it will afford us sincere pleasure to be able to correct it. Editors who may have published the 'reasons," will do an act of justice by inserting these remarks; and as they would probably hesitate to do so, if ignorant of the author's name, it is at their service.

SAMUEL STEEL.

Lexington, Ky. Dec. 18, 1830.

CONGREGATIONALISM.

A writer in the New-Haven "Religious Intelligencer," who stiles himself "An Independent Congregationalist" (in speaking of some difficulties that have lately occurred in the Presbytery of Philadelphia, respecting the installation of the Rev. Albert Barnes,) makes the following remarks:—

"In our Congregational Churches in New-England, Mr. Editor, particularly those which are not consociated, we never think of asking any body of ministers, whether we may invite this or that man to become our Pastor. We invite whom we choose, and never inquire whether our neighbors are pleased, or not. We do not consider them as having any concern in the business; any more than if they lived in another State. We should consider it as a palpable infringement of our Christian Liberty, to be obliged to ask any Ecclesiastical body, whether we might do any thing, which we chose to do. The Church to which I belong would not submit, for a moment, to the dictation of any Spiritual court, call it by what name you please; and I must say, that I cannot find any warrant in the Bible, for one Church to assume authority over another, or for one minister, or many, to exercise authority over churches which are contiguous. Neither can I find a warrant for a minister to exercise authority over his own church. The Divine Spirit has directed them expressly *not to lord it over God's heritage*. With these views, I felt compassion for the Church in Philadelphia, that they had voluntarily given up that liberty wherewith Christ had made them free.

"Our Fathers, who landed on the shores of New-England, two hundred years ago, abhorred every species of ecclesiastical tyranny. They left their own country; they forsook fathers, and mothers, houses, and lands, that they might enjoy *religious* as well as civil liberty. What, think you, would they have done, if a company of neighboring ministers and delegates, had undertaken to deprive one of their churches, of the right of choosing a Pastor, and of having him installed over them in the ministry? They would have laughed at any attempt to control their wishes. They would have said at once, "Stand off, and interfere not with those rights and privileges which we have received from the Lord Jesus Christ, and which we will maintain!" I trust their sons would assert the same rights, and never relinquish them. I am grieved that a Church of Christ, in Philadelphia, should act differently; that they should tamely submit to an attempt at Ecclesiastical domination. The occasion was a noble one for them to have broken their shackles; to have gone abroad, and breathed the air of liberty and independence."

"Indeed, Mr. Editor, from an observation of the events of the last thirty years, I have come to this conclusion, that more mischief to the Church of Christ, has been done by Consociations, Presbyteries, General Assemblies, Conventions, and other Ecclesiastical bodies, than has been compensated, by all the good which their most ardent friends have attributed to them."

[From the Sailor's Magazine.]

A PREACHER FOR NEW-ORLEANS.

The friends of seamen, and those who feel animated in the cause of virtue and religion at New-Orleans, will be gratified to learn that the Executive Committee of the American Seamen's Friend Society have sent out the Rev. Gordon Winslow, to be the stated preacher to seamen in New-Orleans this winter. Mr. Winslow is the gentleman who has been so active and acceptable as our agent on the lakes and canals at the West. He is, the committee have reason to believe, a man of approved piety and zeal, and though young in the ministry, he has seen much of mankind, and will conduct himself, we trust, with the wisdom of mature years. His post is one of vast importance, both to the seamen's cause, and to the Valley of the Mississippi. The difficulties of effecting much permanent good are such as no arm, but that of Omnipotence, can remove. He is therefore commended affectionately and specially to the prayers of our friends, that the blessing of God may rest upon his faithful endeavors to save the souls of many seamen through the means of the gospel. The spirit and temper with which he has entered upon his work, may be seen by the following extract of the letter which he wrote immediately on receiving his appointment.

—

CLEAVELAND, Nov. 17, 1830.

Very dear brother,

Yours of the 10th came to hand about an hour since, which destines me to New-Orleans. From the absorbing occupations of some time past, I have hardly had time to reflect upon the amazing responsibility which must necessarily rest upon one in that place. I have all along felt that a man of years, and talents, and energy, and full of the Holy Ghost, is what is wanted for that seat of Satan, and I had strong hopes that such a man could be found. I regret to learn your failure. Since it is finally thrown upon me, I have thought more upon the subject, and suppose I have something of the feeling which Jonah had when appointed to preach to that wicked city. I am thankful that I know his fate, and hope this or something else will prevent me from doing as he did. It appears to be my duty to go, and I have no disposition to shrink from it. It is a strong tower of wickedness, but the simple blowing of rams horns may shake it. Hitherto hath the Lord helped me, and he may help in this time of pressing need. If a saving word be spoken, the Lord must speak it, and to him be all the glory. If I may only bear his message to the saving of seamen, it shall also be ascribed to Him who giveth strength. It is now about eleven o'clock—a dreadful, dark, and stormy night. I start for Cincinnati in about two hours, direct by stage, as the river is not boatable above.

Yours, &c. G. W.

Rev. J. Leavitt.

MISSION AT SMYRNA.—A respected officer of the Navy, who has returned from the Mediterranean, bears the following testimony to the respectability and usefulness of Mr. Brewer's labors at Smyrna, for the advancement of education and religion among the Greeks.

"Our friend and brother Brewer, with his family, were doing much good at Smyrna. When I left that country they had a school of one hundred girls, many could repeat the ten commandments and several chapters from the New Testament, with much of the Bible history. The zeal and industry of this pious family cannot be surpassed. They are entitled to the thanks and prayers of all the friends to religion. Will you take the trouble to give publicity to the good they are doing; it will be cheering to the society that sent them out, and indeed to all christians.

The events of the recent revolution in France are industriously circulated, and will encourage other nations to throw of the yoke of political bondage. We should not permit the children of this world to be wiser than the children of light. We must let the world know what is doing for the cause of Christ; and with God's blessing a revolution may be expected, which will in good time dethrone the prince of this world, and restore the kingdom to its legitimate sovereign."—*Ib.*

REVIVALS.

In Groton, Mass.—Rev. Mr. Todd, in an account of the state of religion in Groton, says: The promotion of temperance goes hand in hand with the revival. We have abont 250 belonging to our Temperance Society, all of whom, without an exception, belong to our congregation. My church have made it a standing rule, that the use of ardent spirits or wines, except in sickness, shall disqualify any one for admission or regular and good standing in it. We hope hereafter to be delivered from the curse of having a church rendered stupid by ardent spirits. We are now preparing a large record, or white roll of parchment, to contain a list of all the members of our Temperance Society, with ample room for additions, to be publicly hung up in our vestry."

In a Female Academy in North-Carolina.—A correspondent of the Richmond Telegraph states that the Lord is reviving his work among the members of a female academy in a village of North-Carolina, and that eleven in one house, all of them pupils of the academy, have professed a hope in Christ. Between fifteen and twenty in the village, as was believed, had "passed from death unto life." The prospects as to the future progress and extension of the revival, are represented as encouraging.

In the County of Greenbrier, Va.—The Lord has greatly blessed his people in this county during the past year. The Rev. John M'Elhenney, in a letter dated 29th of November, says: "This has been a season of more than usual increase to the church. I have received on examination fifty-five persons; and I hope there are still some inquiring the way to heaven."

In Sackets Harbour, N. Y.—The Albany Telegraph says, "In the village of Sackets Harbour, the Lord has been pouring out his Spirit in a signal manner, the effect of which has been that about 40 or 50 in attendance at the Presbyterian church, and about half that number in the Methodist society, are judged to have become followers of Christ within a few weeks past. New instances of conviction or conversion are said to be occurring almost every day."

In Middlebury, N. Y.—A letter from the Rev. William Metcalf, to the publisher of the Boston Watchman, dated Sardinia, Erie Co. N. Y. Nov. 22, says—"There is at present a very interesting revival of religion enjoyed in Middlebury, under the pastoral labors of the Rev. Joseph Elliott. It is indeed powerful. There are probably, from two to three hundred converts in town. The last intelligence I received, was that 112 had been baptized, and the good work was daily increasing in interest."

State of Religion in Virginia.—There appears to be a new state of feeling, to a very great degree among the ministers. The late meeting of the synod of Virginia, at Winchester, was perhaps one of the most interesting and profitable ecclesiastical meetings ever held in America. It appears to have been instrumental of a revival at Winchester. The synod adjourned on Saturday night, but the religious exercises were continued until the next Wednesday. On Monday, meeting was held in Rev. Mr. R.'s church. After some exhortations and prayer, the anxious were invited to come forward and take the seats occupied in front of the pulpit: Fifty occupied the seats designated. I think the brethen, as they return home from synod, will carry a holy influence with them all through this valley—surely they will impart something of the holy fire there kindled to their flocks.—*South. Rel. Tel.*

Religion in New Hampshire.—From a recent report it appears that there are twelve associations in connection with the General Association of New Hampshire, embracing 147 churches, 106 ministers, and upwards of 13,000 members. Betwen 6 and 700 have been added the last year; and 170 have died. Only ten distinct revivals are reported; but a very interesting fact in connexion with these is, that only 4 are mentioned as past, viz. in Canterbury, Claremont, Cornish, and Tamworth, while we are informed that in Candia, Dover Exeter, Newport, Plymouth, and Somersworth, revivals are in successful progress; and an interesting attention to religion is found in several places.—*N. H. Obs.*

SUMMARY.

The London Female Anti-Slavery Society, have sent the American Colonization Society a donation of £50, to aid in defraying the expenses of transporting to Liberia six hundred slaves, offered to the society by their owners in North-Carolina, Virginia, and Maryland.

The students at the Theological Seminary, in Bangor, Me., have abandoned the use of tea and coffee at their commons table. They are convinced, they say, that without them, they have better health and spirits, and are better prepared for study. As substitutes they use milk and water—and pure cold water is found best of all.

The population of the city of New-York, as appears partly by the late census, and partly by computation, is estimated at 213,750 inhabitants. The returns are complete except from two wards.

The Ohio Conference of the Methodist Episcopal Church, at their late meeting in Lancaster, took up the subject of temperance, and passed a resolution in favor of Temperance Societies. It was recommended to all the preachers to join Temperance Societies, and advocate their utility.

The total number of inhabitants of the city and county of Philadelphia, is 188,986.

The number of post-offices in the United States, on the 30th Nov. 1830, was 8,401.

"The prospects of Illinois college," says a Cincinnati paper, "are very flattering. Upwards of 30 students have already resorted to it for instruction."

The late Dr. Holyoke, of Salem, left a series of reminiscences, among which are the following:—"In 1737, *square-toed shoes* were going out of fashion; few or none were worn after 1737."

It is computed that there are upwards of forty-thousand stage-drivers in the United States.

Education.—The following is a comparative summary of the number of students in colleges in different sections of the Union:—Eastern States—1 student to 1231 inhabitants. Middle States—1 student to 3456 inhabitants. Southern States—1 student to 7232 inhabitants. Western States—1 student to 6060 inhabitants.

Trial for Seduction.—At the late sitting of the Supreme Court, in Kent county, the case of Elizabeth Johnson against John A. Collins, for the seduction of the Plaintiff, was tried. The case was one of aggravated character, and the Jury gave exemplary damages—*two thousand and eighty three dollars*—being the entire amount of the valuation of the defendant's estate, real and personal.—*Del. Jour.*

A Parodox.—A gentleman met another in the street, who was ill of a consumption and accosted him thus: "Ah! my friend you *walk* slow." "Yes," replied the man, 'but I am *going* fast."

FOREIGN NEWS.

State of Europe.—The state of Europe at this moment, is the most singular in the annals of diplomacy.—There is no war, but there is no peace. There is no rebellion, but there is no obedience.—There is no revolution, but every continental throne trembles. A popular spirit of insubordination has arisen, without a popular knowledge of the principles of rational liberty; and all Europe is fevered with a restless anxiety for rights which none of its monarchs can concede without ruin, and none of its nations can possess, without a total change of the habits, laws, and feelings of the people.—*London Paper.*

The Catholic clergy and the Ex-king of France.—A French paper says that Charles X. and his suit are occupied in prayers at Lulworth Castle in consequence of a vision of a man in Paris, who announces that the young Duke of Bordeaux will be proclaimed on the 15th of the present month; that there will be rebellions, famines, and sedition, &c., and it is said there is no doubt that he is put up to it by the Catholic clergy—that an understanding between them and the exking exists, to bring this prophecy to pass. The clergy in some parts of France refuse to chant the prayers for the new monarch, and openly preach resistance to government. It is from the Clergy who cannot bear to be placed on a political equality with Protestants, that Philip is to look for opposition.—*Roch. Obs.*

Abolition of Slavery.—If it should so happen, and we think it probable, that the present parliament of England will take effectual measures for the abolition of slavery in the colonies of Great Britain, the government of the United States, and the several states themselves, will have to follow the humane example of their parent state, instead of which they ought to have taken the lead. Their surplus revenue is abundant, and would, if properly applied, instruct the colored population of the southern states in the duties of freemen, and gradually afford the means for the entire abolition of slavery, and the compensation of slave owners.—*Canada Paper.*

Calcutta.—The leading Hindoos are endeavoring to procure an appeal of the people, to the British Parliament, against the order of the Governor in Council abolishing the concremation of widows. They have prepared a petition, and signers are being obtained. It is stated that they had agreed with an English gentleman for $25,000 raised by subscription, to go to London to present it, &c.

The *Hugh Lindsay* Steamer, the first that ever ascended the Red Sea to Suez, returned to Bombay in June. She made the voyage outward and homeward in 41 days, at the rate of 5 to 6 knots.

Five newspapers are published in the Bengalee language. A sixth is about to be published.

MARRIED,

On the 23d inst. by the Rev. J. T. Hamilton, Mr. James H. M'Campbell, of Jessamine, to Miss Martha C. Hays, of Fayette co.

DIED,

At Paris, on the 24th ult. Mr. James Maccoun, formerly merchant of this place.

At Owingsville, on the 28th ult. Mr. E. B. Brotherton, after an illness of only 5 days.

ADDRESS ON TEMPERANCE.

The Rev. B. B. Smith, Pastor of the Episcopal Church in this town, will by request, deliver an address before the Fayette County Temperance Society, on Friday evening, January 7th, at candle-light in the 1st Presbyterian Church.

The citizens generally are invited to attend.

THE CHRISTIAN ALMANAC
FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single. Also a general assortment of Theological, Medical, School, and Miscellaneous Books—very low for cash.

Lexington, Oct. 5, 1830.

JOB PRINTING
EXECUTED THIS AT OFFICE.

ADDRESS

OF THE CARRIER

OF THE

WESTERN LUMINARY,

ON THE

FIRST DAY OF JANUARY, 1831.

Once more, my patrons, I appear,
Your humble servant at your door;
To wish you all a happy year,
As I have done for years before.

This New-Year's morn, may peace and health,
And joy, and happiness abound;
And last, the least of all, may wealth,
(If well improved,) your path surround.

But as your carrier don't presume
To speak but on a New-Year's day,
He would the monitor assume,
Though humble his poetic lay.

On rapid wings the year has fled!
What changes since he lectur'd last!
How many of his patrons dead!
Their vacant dwellings he has pass'd.

Some youthful smiling female form,
That gave her dollar last New-Year,
Alas! is wither'd by the storm;
He cannot find her far or near!

Oh, favoured Lexington! beware
How you insult the God of grace:
Mercies and blessings you may share,
And yet affront him to his face.

What wast thou forty years ago!
The savage native yell was heard;
Nature's rude red-man, thou didst know,
And Indian huts were round thee rear'd.

The tomahawk, the scalping-knife,
The bow and arrow thou hast seen;
Thy soil received the white man's life;
A field of carnage thou hast been!

What art thou now? No cane-brake grows,
As once, in thy wide well-pav'd streets;
No lurking savage to oppose,
Or to molest domestic sweets.

Now science takes her stately seat,
And scatters learning all around:
From half the states her students meet,
With literary honours crown'd!

Temples are also rear'd in thee,
Devoted to the God of truth;
And Sabbath schools well fill'd we see,
To give instruction to the youth.

This mighty engine must succeed,
To batter vice in every view;
The noblest philanthropic deed
That any christian can pursue!

Why should a christian man forbear
To place his shoulder to the wheel?
Should he not send his children there,
And its imperious duty feel!

Some may object, perhaps, and say
'Tis *mean* to send their children there:
This will be seen some future day,
'Tis feared, with terror and despair!

Can children then too soon be taught,
To know themselves, and feel their place?
Can they be prematurely brought
To see their need of saving grace?

It must at once be here confessed,
They cannot know themselves aright,
Unless their conscience is impressed
With a believing scripture sight!

Children can know, and feel, and see,
Things which their mind should comprehend;
By slow degrees, their views can be
Directed to this certain end.

Here, Gospel truth alone is taught;
The Bible is the standing rule;
The grandest vehicle of thought,
The spring and action of the school!

Then heart and hand, and soul unite
To push the matchless engine on;
It must be urged with all our might,
And, 'ere the present year be gone!

The Bible, Tract, and Mission cause,
Should share a portion of your aid;
These duties we would urge, because
Your labor would be well repaid.

One Institution more we name,
Should have a place in every heart;
And *here*, the Ladies we must claim,
As 'tis their province to impart,

Benevolence! though mentioned last,
Is not the least of all the train!
Thou hast, in seasons that are past,
Reliev'd the widow's grief and pain.

Ladies, *this work is yours*—To you
We give our money for the poor;
You have done well, the work renew,
And your reward in heaven is sure.

Liberia flourishes, we hear;
The colonists are happy too;
Of their success we need not fear,
But all our energies renew.

The sable sons of Afric's soil,
Shall be restor'd to freemen there,
To reap the labour of their toil,
And mutual, social blessings share!

Rais'd in the scale of equal right,
The emigrants with joy retire,
To meet their brethren with delight,
And home, and property acquire.

France has revolted too again!
And LAFAYETTE has peace restor'd!
The Kings of Europe view with pain,
The change by them so much deplor'd.

The Bible cause, and Sabbath school
Is countenanc'd by Frenchmen too;
While Popish doctrine and misrule,
In vain their hellish rage renew!

Oh, bleeding France! we live to see
Thy long-worn shakles burst amain!
Thou long hast groan'd through tyranny,
And felt thy heavy galling chain.

May peace at last thy coast surround;
And the insulted Deity,
Thy potent enemies confound,
And grant thee Gospel liberty!

May bless'd Columbia! happy land,
So far remote from tyrant kings,
Be held by God's Almighty hand,
As shelter'd by his heavenly wings.

Your Carrier must in haste retire;
Reward his yearly toil, and then,
With cheerful steps, (if you desire)
He'll gladly leave the news again.

MISCELLANEOUS.

THE BIBLE IN THE HOUR OF AFFLICTION.

The following facts illustrate the tendency of the Bible to afford support under bodily suffering, and in prospect of approaching death:—

"A young man was found, in dying circumstances, in a dark back room. The whole external scene was that of poverty, affliction, and wo; but the state of his mind was a foretaste of heaven. All within was calm and happy. His hope was beyond the grave; and the peace of God, which passeth all understanding, kept his heart and mind in holy tranquility and joy. When inquiry was made by what means he had attained to this happy state of mind, it was ascertained that a little girl of ten years of age had been accustomed daily to read to him in a Bible, which she had received from this association, (the British and Foreign Bible Society.) This enabled him patiently to bear his adversity: he believed the word of God; and its holy influence imparted happiness in misery, riches in poverty, joy in sorrow, and life in death."

"More than twelve months ago," says a distinguished friend of the Bible cause, "I went, pursuant to the request of a poor but benevolent woman in my neighbourhood, to visit an indigent man, greatly afflicted. On entering the cottage I found him alone, his wife having gone to procure him milk from a kind neighbour. I was startled at the sight of a pale, emaciated man, a living image of death, fastened upright in his chair, by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having *for more than four years* been entirely deprived of the use of his limbs; yet the whole time suffering extreme anguish from swelling at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, 'Are you left alone, my friend, in this deplorable situation?' 'No, sir,' replied he, in a touchingly feeble tone of mild resignation, (nothing but his lips and eyes moving while he spoke,) 'I am not alone, for God is with me.' On advancing, I soon found the secret of this striking declaration; for his wife had left on his knees, propped with a cushion formed for the purpose, a Bible, lying open at a favorite portion of the Psalms of David. I sat down by him and conversed with him. On ascertaining that he had but a small weekly allowance *certain*, I inquired how the remainder of his wants were supplied: 'Why, sir,' said he, 'tis true, as you say, seven shillings a week would never support us; but when it is gone, I rely upon the promise I find in this book: "Bread shall be given him, and his water shall be sure." ' I asked him if he ever felt tempted to repine under the pressure of so long continued and heavy a calamity. 'Not for the last three years,' said he, "blessed be God for it!"—the eye of faith sparkling and giving life to his pallid countenance while he made the declaration:—'for I have learned in this book in whom to believe; and though I am aware of my weakness and unworthiness, I am persuaded he will never leave me nor forsake me. And so it is, that when my lips are closed with locked-jaw, and I cannot speak to the glory of God, he enables me to sing his praises in my heart.'

"This and much more did I hear during my first visit: and, in my subsequent visits, (for I am not ashamed to say, that often for my own benefit have I gone to the cottage of this afflicted man,) I generally found him with his Bible on his knees, and uniformly witnessed the like resignation flowing from the blessing of God upon the perusal of his holy word. He died with a hope full of immortality, and is now gone to the rest that remaineth for the people of God. And gladly would I sink into the obscurity of the same cottage—gladly even would I languish in the same chair, could I but enjoy the same uninterrupted communion with God; be always filled with the same strong consolation, and always behold with equally vivid perception, sparkling before me, the same celestial crown.

"What, I would ask, what but the heart-felt influences of the truths of religion, but the most decided faith in the promises of the gospel, could enable a man to sustain such a continuity of affliction, not merely with tranquility, but with thankfulness? And what can convince an individual of the utility, nay, the duty, of distributing Bibles among the indigent, who does not become persuaded by such an example as this? for all this poor man's knowledge, and all his internal comfort, were derived from the WORD OF GOD."—*Monthly Cor. of Am. Bible Society.*

[From the Philadelphia Recorder.]

DEATH THE PORTAL OF HEAVEN.

He lay, and a smile was on his face—
Affection over him bent to trace
The token mercy had left, to tell
That with the spirit all was well.

REV. THOMAS GREENWOOD.

Man looks upon death with dismay, grief and anguish: and why should he? It is the portal of heaven, and consequently of bliss without alloy, to all who, by a lively faith in Jesus, have laid hold of the righteousness which is of God. Are these then the only inhabitants of heaven? The holy angels surround the throne of their Lord and Master, from whose lips we have the most encouraging assurance that it is the especial home of little children—of infants; he said, do suffer them to come unto me, for of such is the kingdom of heaven. Why then grieve for the departure of those who have made an early start, to realize the blessed hope set before them? Is it a parent, a brother, a sister, a child, a darling child, that is gone to join the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant in the holy city, the new Jerusalem lighted by the glory of God, and where the Lamb is the light thereof? Is it to join the ministering spirits, and "are they not sent forth to minister for them who shall be heirs of salvation?" The very subject of your grief may, at this moment, be hovering about you, with a message of comfort from his Master, endeavoring to assuage your sorrow, under the certainty that the event which has occasioned you this momentary affliction, has turned his sorrow into joy everlasting, and removed you a step nearer to glory.—What is the object of the entrance of man into this world? What but a place of trial; an ordeal to fit him for a better; a gloomy passage full of snares and temptations, where his highest joys have been corresponding sorrows?—And is it an abode like this, which you regret he has left? Can you love the memory of that parent, brother, sister, or darling child, and continue to grieve for the change? If you persist, be not offended if you be charged with selfishness. Where you fonder of his company than you are of the knowledge of his happiness? No; this is not the case. You delighted in his company, and a knowledge of his happiness gives you more pleasure than you can express but by your soft melting tears. For when every thing was consummated—a fitness to depart, and provision made for his reception, the sooner he quit this drear wilderness of sin the better.—Here sin soils every enjoyment—it cleaves to every action; what might otherwise afford you gratification, is a source of anxiety from your conviction that a separation will soon take place; you must shortly be either removed from it, or deprived of it. But in heaven, no such apprehension exists; once there, and always happy, eternally happy: there, no sin can enter—nothing there is annoyed by its loathsome nature. The article which produces, and ever has produced the misery concomitant with our present condition, is thence forever shut out. Why murmur then for being thus bereft of your dear departed relative? Did you make him your idol? Was your love for him supreme?—Again, recollect he has gone to sing hallelujahs to your God, and his God; to worship his glory, and to be a messenger of consolation. You loved him, not supremely, but because he was also lovely, a portion of your earthly treasure—that treasure is now in heaven, and where your treasure is, there will your heart be also. Keep therefore your heart single, and that towards God. Cease to mourn, and make yourself meet for the cheering invitation of "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." BENEDICT.

THE GOVERNMENT OF CHILDREN.

A few years ago, we were acquainted with a man who had experienced in his family a number of afflictive bereavements. Among them was the loss of an only daughter, for whom, as she was his oldest child, he had ever felt a peculiar attachment. The agony of separation having subsided, the tender affection which he had for his departed daughter, was transferred, in an intense degree, to her only child, an infant daughter of a few weeks old, who was committed principally to his care by the surviving parent. As the child grew, she entwined herself more and more closely around the heart of her aged Grand Father. And as her powers were beginning to unfold, she very early afforded the evidence of having a will which needed restraint—a temper that required to be brought under subjection—a disposition which, if left without control, would soon prove refractory and unmanageable. The feelings of the Grand Father naturally led him to adopt a system of indulgence, while his reason admonished him that he was thus injuring the child. Past scenes would crowd upon his recollection and revive afresh the anguish which he had formerly experienced, whenever he thought of controlling her disposition by the ordinary means. In this conflict between his feelings and his duty, he was greatly troubled. But at last, instead of the rod of correction, he took her into his closet, and shut the door, and knelt down, and caused her to kneel by his side, and there humbly spread his petition before the throne of grace. The effect upon the mind of the child was deep and powerful. Though not more than two years old, she seemed to understand the object for which these prayers were offered. And that temper which was obstinate and refractory before these special seasons of retirement and prayer, immediately afterwards appeared meek and affectionate, and she manifested a cheerful obedience to the directions which were given her.

While we believe it often necessary to use the rod of correction at an early day, we do not scruple to give it as the conviction of our own minds, that little children of two and three years old are capable of understanding the object for which prayer is offered—And that whenever corrected, it should be done with a spirit of prayer, and never under the influence of anger. Among Christians there ought to be no doubt with respect to the efficacy of prayer. But we fear that many a Christian parent is incredulous on this subject—so incredulous as never to devote their children to God in the solemn private manner recommended by the example before us—And to this example, hundreds and thousands could be added of a similar character.—*Rochester Obs.*

[From the New England Christian Herald.]

BEWARE OF THE WORLD.

It seems strange to me how a professed follower of Christ can ramble about from place to place, to catch at foibles that float on the wave of every day's report, perusing newspapers of every sort, conversing on all subjects except the right, and laughing at the filthy communications of evil minded men. The Christian is not to seclude himself *entirely* from the world. But who will not say that such a one tempts the devil to tempt *him?* He certainly is exposed, for no one, I believe, can stand it long, unless he is very watchful over his heart and tongue. We may say that we have grace, and can bear to mingle with the world. Some may say we make fools of ourselves by being so afraid of the world. True enough; we make ourselves fools in the eyes of the world, but what of that? We are fools for Christ's sake. But there are some who for fear of being thought singular, will run themselves into the company of worldly people, as if they thought the world the strongest side to fight on, and perhaps by doing so, their enemies triumph over them to their shame and confusion. Yea, the world itself does it, and they are caught in a net of their own setting. Beware then of the world. This is not all. It will be seen when the trump of God shall sound through vast creation, they are infinite losers. Such may mingle in the society of Christians here, and possibly belong to a church; but the Searcher of hearts, will give them their reward. A FRIEND TO TRUTH.

SPIRITUAL ENJOYMENT.

In our pursuit of the things of this world, we usually prevent enjoyment by expectation; we anticipate our own happiness, and eat out the heart and sweetness of worldly pleasures by delightful forethoughts of them, so that, when we come to possess them, they do not answer the expectation nor satisfy the desires which were raised about them, and they vanish into nothing. But the things which are above, are so great, so solid, so durable, so glorious, that we cannot raise our thoughts to an equal height with them; we cannot enlarge our desires beyond a possibility of satisfaction. Our hearts are greater than the world; but God is greater than our hearts; and the happiness which He hath laid up for us, is, like Himself, incomprehensibly great and glorious. Let the thoughts of this raise us above this world, and inspire us with greater thoughts and designs, than the care and concernments of this present life. TILLOTSON.

COMFORT.

This is a very comfortable word; and it is a sad pity the French do not know what it means. But it is a still greater pity that we, who have the word, and do know its meaning, should so often sacrifice it for the most unsubstantial reasons. The fact is, we are ashamed to be comfortable, lest we should appear ungenteel. The best chamber in the house must be shut up for company; the lightest and the handsomest parlor must be kept closed for the same reason. We must have a large house, and a few domestics, for the sake of appearances,—and we sometimes cut ourselves off from intelligent society, because we cannot afford to receive them with quite so much show and ceremony as our neighbors. All this is foolish. If we cannot afford to be elegant, we can, at least be comfortable; and if we CAN procure the elegancies of life, why not enjoy them every day? Why must spring cushions, and warm carpets, and airy rooms, and handsome walls, be shut up three hundred and fifty days of the year, for the sake of making a grand show off, now and then? Why do we not consult our comfort by living in smaller houses, and keeping more domestics? Surely, leisure for intellectual and tasteful pursuits is better than the reputation for lofty rooms and venetian windows. Why should we refrain from seeing cultivated people in a social, cordial way, because another can give them better wine and rarer fruit?

I admire splendor, and where circumstances warrant it, I am even strongly in favor of magnificence; but above all things I do love comfort.

I believe no people in the world have such fear of public opinion as the Americans. To a certain extent the check is a salutary one: but our domestic life is a matter of much more concern to us than it is to the public; and we ought to have sufficient courage to study our own comfort, and gratify our own tastes.

Our manner of visiting, and of receiving visitors, is laborious to the extreme. If friends are staying with us, we feel as if every moment must be devoted to them. We cannot sleep, or ride, or read, or visit, for fear our friends should be left alone. This is making visiting a burden to them, as well as to ourselves. We soon become uneasy at such constraint, and they are restless under a conviction that they impose it upon us. The fact is, it is a luxury to a visitor sometimes to be left alone—to read, or ramble, or sleep, according to fancy. Many a time, when I have really admired and loved my hostess, I would have thanked her from my heart for a little relaxation of attention—the privilege of being sometimes left to my own thoughts—the luxury of a little more freedom, for her and for myself.

At the south, they manage these things better than we do. Their hospitality is unbounded. Visitors may be at home in a mansion, without depriving the inhabitants of the pleasure of home. Every thing is at the service of friends; but if the hostess wishes to visit where the guest has no particular inclination to go, she does not hesitate to leave her to herself, to dispose of time as best suits her. What a relief not to be *obliged* to visit, or *obliged* to stay at home! This perfect freedom is the only thing that can make visiting a real pleasure to all parties. A friend lately told me of a very elegant woman he had seen at the south, who formed the most prominent attraction at all the fashionable parties.

"I saw her once early in the morning," said he, "buying some fine fruit, at her door. She had a calico morning-dress, and a very neat plain cap. I thought her an uncommonly genteel domestic—but never dreamed of its being the brilliant belle I had seen the evening before, until she bowed and spoke to me. We entered into some conversation concerning the fruit she was buying: and simple and commonplace as the remarks must have been, during such an interview, I was absolutely enchanted with the graceful ease of her manners. A New England lady would have escaped into the house on my approach—or not recognized me; or, if I had spoken first, would have blushed, and fidgetted, and apologized for her morning dress." Which course is the wisest?—not to ask, which is the most comfortable. An ordinary woman will never get a character for real elegance by starving herself for state occasions; and a truly tasteful one will lose nothing by being sometimes seen without coronation robes.—*Journal and Tribune.*

A FRAGMENT FOR THE LADIES.

Thy 'grandmother,' said my uncle Toby addressing himself to young Arabella, just from London, and who was playing the battle of Marengo, on the piano—"thy grandmother, child,' said he, 'used to play on a much better instrument than thine.'

Indeed, said Arabella, 'how could it have been better—you know it is the most fashionable instrument, and is used by every body that is any thing.'

'Your grandmother was something, yet she never saw a pianoforte.'

'But what was the name of the instrument?—had it strings, and was it played by keys?'

'You must give me time to recollect the name—it was indeed a stringed instrument, but was played by the hand.'

'By the hand alone?—How vulgar—but I protest I should like to see one, and papa shall buy me one when I return to London—Do you think that he can buy one?'

'No, you will not probably find one in London, but doubtless they may be found in some of the country towns.'

'How many strings had it? Must one play with both hands? and could one play the double bass?'

'I know not whether it would play double bass, as you call it, but it was played by both hands, and had two strings.'

'Two strings only? surely you are jesting—how could music be produced from such an instrument, when the piano has two or three hundred?'

"Oh, the strings were very long, one of them about 14 feet, and the other might be lengthened at pleasure even to fifty or more.'

'What a prodigious deal of room it must take up, but no matter, I will have mine in the old hall, and papa may have an addition built to it, for he says I shall never want for any thing, and so does mamma: Were the strings struck with little mallets like the piano, or were they snapped like a harpsichord?'

'Like neither of those instruments, as I recollect, but it produced a soft kind of humming music, and was peculiarly agreeable to the husband and relations of the performer.'

"Oh, as to pleasing one's husband or relations, that is all Dicky, in the *haut ton* you know—But I am determined to have one at any rate. Was it easily learned, and was it taught by French or Italian masters?'

'It was easily learnt, but Frenchmen and Italians scarcely dared to show their heads in our country in those times.'

'Can you not possibly remember the name?—How shall we know what to inquire for?'

'Yes, I do remember the name; you must inquire for a SPINNING WHEEL.'

HOW TO SHAKE OFF TROUBLE.

Set about doing good to somebody—put on your hat, and go and visit the sick or the poor—inquire into their wants, and minister to them—seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.—HOWARD.

FORCE OF EXAMPLE.

Actions speak louder than words—example is more forcible than precept. "My people look at me six days of the week," said Mr. Cecil, "to see what I mean on the Sunday." Our actions are a commentary on our words, and one bad action done before young people, will efface all the good impressions which have been made by five hundred important counsels. "Take heed unto thyself and unto thy doctrine; so shalt thou both save thyself and those that hear thee."

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kep on hand in the Depositories, at the Store o Stephens, Winslow & Stephens, Main-street Lexington, Ky. June 29, 1830.